/25 cont'd/

3. Hunting

224 411 Living deep in the mountains, the Miao people are the companions of birds and animals. In their leisure time, therefore, the men usually go out hunting. The principal weapon is the musket and gunpowder, which are imported by Chinese merchants. The gun is of the same type used by the Chinese. Only the leather [414 5 281] powder bag is made by themselves. The bow used by the Miao people is also an efficient weapon for hunting. It is made of wood, and the string is made of hemp. Iron arrowheads are used for hunting large animals, bamboo ones for birds. It is said that they have [278] a virulent poison which is made of a mixture of leaves of certain plants, gall of poisonous snakes, and other such things. Any beast shot by these poisoned arrows will die immediately without shedding a drop of blood. The poisoned arrows are always firmly sealed in tubes which are not opened until just before use. If they are exposed to the air for a longer period, the poison would be dissipated by exposure and the arrows cannot kill the animals. There are also 278 certain drugs to be used as antidotes to the poison. /26/ If a man 752 is shot by mistake, he can be cured by taking a drug which is said to be made from wine dregs. After being buried in the ground for a few years, the moisture in the dregs is completely evaporated, and it becomes a hard lump. If a victim of a poisoned arrow swallows a piece of this, the poison is immediately neutralized.

224 171 In the Miao mountains, one may encounter the Miao in small groups of three to five with guns or bows in hand looking for birds and animals. They are all good shots who hardly miss. This skill can never be matched by the Li people.

4. Animal Husbandry

231 As far as the geographic environment is concerned, the Miao area is very suitable for animal husbandry. But in fact herding is not very popular among the Miao. We can hardly find a family among the Miao which owns a herd of several tens or perhaps several hundreds of mountain cattle, as is the case among the Li.

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755 789 nose and a river from his mouth, and swells in Tu-wei palace in heaven. He pushes 800 carriages with his feet, like Lao-chün in his inner sanctuary. Before Lao-chün's palace are ten armies, endowed with civil and military documents to arouse the monsters in heaven. He can call forth dragons and subdue tigers. Wool is sheared to save the monsters. For the new disaster in the second month a live goat is bought. After one slash it is sent to the Yangtze River. (As in the previous instance the magician sprays a mouthful of water and stamps his foot on the ground.) Are you withdrawing? The general is waiting for you to come down. Are you walking away? The general is waiting for you to come over. If you are not going, wait awhile. The belly of the kuei will be ripped open, his intestines taken out and his heart eaten. Moving a foot, calling out once, I call upon the Shang-yüan Great General. The third general, whose surname is Chu, can reverse the current of the Yellow River and can also push 800 carriages with his feet, like a room in Lao-chün's inner sanctuary. Before Lao-chün's palace are ten armies, endowed with civil and military documents to arouse the monsters in heaven. He can call forth dragons and subdue tigers. Wool is sheared to save the monsters. For the new disaster in the second month a live goat is bought. After one slash it is sent to the Yangtze River. (As before the magician sprays water and stamps his foot.) Are you withdrawing? The general is waiting for you to come down. Are you walking away? The general is waiting for you to come over. If you are not going, wait awhile. The big ones will be half-eaten, and the little ones will be scraped and hung to dry. Everyone has a net, and so come quickly. If you do not come your nets will be messed up. (The last two sentences are uttered in a low and muffled tone.)

(2) Lu-szu shui /"egret silk"/: A remedy when a bone 752 gets stuck in the throat through eating or drinking carelessly. 755 On drinking this cup of water, the sick person can vomit out 789 or swallow down the bone. The magic formula for invoking the teacher is the same as above. The magic formula for

752 755 789 /197 cont./ water is as follows: "When the moon rises above the four pillars, chop up all the dirty kuei. /198/ May I become a monkey to properly change to drink water. If I call to change, then I will change. If I do not change, the disciple will draw a June sun in which to change. If I call to melt, I will melt; and if I do not, the disciple will draw a June sun, in which to melt. If I call to change, I will change; and if I do not, the disciple will draw 500 savage thunders to strike me into changing. If I call to melt, I will melt; and if I do not melt, the disciple will draw 500 savage thunders to force me to melt. Raising my head to look at the four directions, I see nine dragons coming down from heaven. When the dragons come they drop off their claws; when the tigers come they drop off their skins, and the hundreds of birds in the mountains drop off their feathers. Step by step they become steel. When I touch them they become small open boats." (Chanted three times.)

(3) Hsüeh-shan shui /"snow-mountain water"/: Heals skin burns. If the injury is slight, saliva can be used to smear on the burn, but for a serious injury it is necessary to use a bowl of water. He sprays three mouthfuls of water, and also flicks water on the burned place with his fingers. The magic formula for water follows: "The first request is for a distance of one li, the second for the distance of two li. The large army knife please go to the big snow mountain; and the small army knife please go to the small snow mountain. I respectfully invite my teacher, Lung Sheng-fa and profound disciple, Ma Lao-ch'iao. When an army is burned it is broken off; when the skin is burned it is broken off. Do not flow blood! do not flow water! Take the saliva as medicine."

(4) Ke-shan shui /"separated-by-a-mountain water"/: For healing someone injured by a fall or by a cut on the other side of a mountain. If the magician hears the cry for help, he then can utter an incantation to heal the injured person, except that he must inform the injured person beforehand: "If I ask you whether you are well or not, you should reply 'yes,'

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752 or the healing will be ineffective." The magic formula for
755 water is as follows: "On the other side of the mountain press
789 down the mountain; on the other side of the water press down the water; draw /i.e. delineate/ the burden of the kuei, chop off the kuei mountain. The old dragon has personally come to the dragon-deep rapids. Li Lao-ko of Mu-shan has been invited, and without fear of miscellaneous kuei or distant ones, the left hand draws the thunder of heaven, the right hand draws the thunder of the earth, drawing altogether 500 savage thunders."

(5) Tan-hsüeh shui /"carrying-blood water"/: This is used to heal an injured person whose blood keeps flowing. First ordering the man to take hold of the injured place, he utters an incantation and sprays a mouthful of water, and thus the bleeding will stop. The magic formula for the water is as follows: "Moving a foot, calling out once, I got Master Wu Hwa-hsing. Across the mountain I call out for the three stars; across the water I call out for shui-i /literally, "water meaning"/. The large army knife is carried to Ta-hung-sha /lit. "large great sands"/; the small army knife is carried to Hsiao /"small"/-hung-sha. The water of the Yangtze River and the current from the sea are carried. The foot stamps on the dragon's head, and the blood carried does not flow; the foot is set on the dragon's waist, and the blood carried does not seep out. Boys, boys, changed in the muddy fields. The boys are related. The master asks me to mark off the four places. The disciple asks me to point in the four directions."

(6) Feng-tao-k'ou shui /"closing-a-knife-wound water"/: Heals knife wounds. After this incantation is uttered three times, not only does the wound close, but the fingers become [751] immune to knife cuts. The magic formula is: "When the sun comes up it is a drop of red; the hand wields a golden whip to ride the dragon; a swallow of water stops the flow of the Yangtze River; the disciple presses the pulse, and the blood stops flowing."

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757 Individual medications of the Meau are extraordinarily complicated in their manufacture. For example, in the fight against amoebic dysentery, unsuccessful though it is, a mixture consisting of 21 substances is given. For skin diseases, especially scabies, the Meau use a medicine called tăun yā. It is made from the sap of a whole number of various trees, lianas, and euphorbias and is used externally. Gonorrhea is treated with an herb extract taken internally. Its efficacy, which I could not test, is supposed to be good.

752 The Meau are also successful in the treatment of wounds, as I was able to ascertain. They take the foliage of two large-
[824] leaved climbing plant, called yă yū and mā tlăń, crush the green leaves in equal amounts, and apply the substance to the
[276] wound. Opium is eaten to ease pain and also for diarrhea.
[757] There is supposed to be a remedy which produces contraction of the uterus and which is given in connection with difficult
845 births.

757 In addition to remedies which possibly are actually effective medically, the Meau use a whole number of quack medicines.
[847] For example, the dried human umbilical cord placed upon persons who have fainted is said to revive them. For struma, a tuber, kā, roasted and pounded, is applied. Its inefficacy is clearly seen by the extraordinary frequency of struma. The
752 remedies of the Meau for snake bites and scorpion stings are also ineffective. For the bite of the green tree-snake, crushed gourd
[827] leaves are put on the place of the bite; for cobra bites, ear wax.
[276] For python bites, tartar is placed on the wound; for other snake bites, opium again is applied.

177 In addition, Chinese medicines play an important role;
278 among them the aphrodisiacs in particular are very numerous,
832 almost all of which can be traced back to Chinese origin. For example, the pulverized horn of the rhinoceros, for which the Chinese /237/ pay up to 1,000 marks apiece, is used as a means of strengthening waning sexual powers. Pulverized stag-antlers in bast serve the same purpose, for which the horn from a knaggy stag /Kolbenhirsch/ is regarded as almost more valuable than

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177 the horn of the rhinoceros. Furthermore, the penis of a steer,
278 which is taken pulverized, is regarded as a good aphrodisiac.
832 Among the medications of the Meau many efficacious
ones may be found in view of the intelligence and excellent
757 power of observation of these people, as well as the fact that
278 they are often successful in combatting disease. In my opinion
114 it would be quite worthwhile for our modern medicine to test the medications of the Meau pharmacologically. We must not forget that a whole series of our medicines go back originally to medicinal plants of peoples usually much more primitive than the Meau. I shall mention here only opium, kola, cocaine! It can hardly be assumed that among the hundreds of medicines that the Meau physician uses no actually useful ones would be found.

Unfortunately I was not permitted the time to occupy myself with this special problem. In addition, my botanical knowledge was not sufficient for classifying the medicinal herbs put before me. Hence I had to limit myself to listing the names of the most important drugs in order to obtain at least a general view of those diseases that the Meau themselves are able to treat successfully.

845 In obstetrics the Meau are quite skillful. For example, even in transverse presentation they are able to turn the child in the uterus by reaching in through the vagina with the hand and assisting the work of the hand through massage from the outside.

• 752 They are most skillful, however, in the treatment of bone fractures, which are carefully set and bound with two splints and bandages. On the other hand they are not capable of doing
[845] trepanation and surgical operations, such as the opening of abscesses, Caesarean section, and so forth.

278 Arrow poison plays an important role among the Meau. It is said to be very effective, so that only two arrows shot from the crossbow is sufficient to kill even the strongest gaur within three or four hours. Possibly a poison affecting the heart may be involved. /238/ Extraordinary care is devoted to its manufacture. The basic substance is obtained from the bark of certain trees in the primeval forest, probably euphorbias according

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M 278 to the description, which are tapped by means of four diagonal cuts placed opposite to one another, similar to the procedure for obtaining India rubber. The sap flowing out hardens in the air into a viscous rubber-like mass, which is collected. Now the same weight of water is added, and the sap is cooked with constant stirring, over an open fire. The substance thus obtained M [415] is poured into bamboo flasks which are sealed airtight. After cooling off, the mass becomes solid again. Before use it is warmed slightly and thereby again becomes liquid. Then one adds tobacco juice and ground pepper and dips in the arrows, dries the adhered portion over the fire, and repeats this procedure until the arrow points are thickly covered with the now black poisonous mass.

If well sealed in tubes, the poison keeps for years; applied to the arrow and kept over the hearth, as is customary, so that the smoke prevents the growth of putrefying bacteria, it remains effective for about a year.

A M 278 ●752 As an antidote the Meau and, probably in imitation of them, the Akha use cooking salt, which is rubbed into the wound with good results. Moreover, the wounded person is given large quantities of tea to drink and is made to sweat.

A 752 [177] [757] The Akha who, as was already mentioned, depend almost entirely on the neighboring peoples in their medications, are also far behind the Meau in the treatment of wounds or bone fractures. To be sure, they know how to set fractured bones in an emergency, but they cannot perform any kind of operation.

A 278 439 M 439 The Akha in Thailand do not even make their arrow poison; instead, they buy it from their neighbors, chiefly from the Meau.